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A
S E R M O N

Preach'd at the ASSIZES in *NORWICH*,

AUGUST 8th, 1737.

Before the RIGHT HONOURABLE

Sir WILLIAM LEE,

Lord Chief Justice of *England*;

And the HONOURABLE

Sir EDMUND PROBYN,

One of the JUSTICES of the COURT of *King's-Bench*.

Published at the REQUEST of

PETER ROSIER, Esq;

HIGH-SHERIFF of the County of *NORFOLK*;

AND THE

Gentlemen of the *Grand-Jury*.

By WILLIAM BROOME, L. L. D.

Rector of *Pulham*, and Vicar of *Eys*, in the Diocese of *NORWICH*;
and Chaplain to the Right Honourable CHARLES Lord CORNWALLIS,
Bacon of *Eys*.

N O R W I C H :

Printed by William Chase, in the Cockey-Lane.

MDCCXXXVII.

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SEERMON

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AUGUST 28. 1737.

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Residing at the King's Bench.

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High-Sheriff of the County of NORFOLK.

AND THE

Gentlemen of the Grand Jury.

By WILLIAM BROOMER, L.L.D.

Reader of Law, and Vice-Chancellor of the County of NORFOLK.
and Chaplain to the Right Honourable CHARLES Lord CORNWALLIS
Baron of Brix.

NORWICH.

Printed by William Chape, in the Cockpit-Lane.

MDCCLXXXVII.

T O
PETER ROSIER, Esq;

HIGH-SHERIFF of the County of *NORFOLK*;

AND TO THE

Gentlemen of the Grand-Jury:

THE

Hon^{ble} Sir *CHARLES TURNER*, Baronet;

*William Morden,
Thomas Fowle,
Cartheret Leithes,
Augustine Earle,
Simon Kerrich,
Peter Elwin,
John Browne,
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} Esqrs.

This S E R M O N, Publish'd at their Request, is

D E D I C A T E D, by their

Most Obedient, and

Most Humble Servant.

WILLIAM BROOME.

PETER ROSE, Esq;

Attorney at Law of the County of Norfolk;

AND TO THE

Gentlemen of the Grand-Jury;

THE

Hon^{ble} Sir CHARLES TURNER, Baronet;

Henry Rogers	William Rogers
John Rogers	Thomas Rogers
Peter Rogers	Charles Rogers
W. Rogers	Augustine Rogers
John Rogers	Simon Rogers
John Rogers	Peter Rogers
John Rogers	John Rogers
John Rogers	Thomas Rogers
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John Rogers	George Rogers
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This SERMON, published at their Request, is

Published by their

Wm. Rogers, and

Wm. Rogers

WILLIAM ROGERS



P S A L M cxxii. Verse 6.

*O pray for the Peace of Jerusalem,
they shall prosper that love thee.*



Have chosen to speak on a Subject this Day, proper, I hope, to the present Solemnity, and agreeable to the Duty of those who bear my Function: They are, or ought to be, the Preachers of Peace, and Reconcilers of Divisions: I am not qualify'd, nor have I presum'd to treat of the nature of our Laws before the Learned Professors of it; that will come with greater Weight and Dignity from the Worthy Judges of the Law: And indeed to assume that Office, would be to Imitate the † Philosopher of Old, who Idly argued about the Rules of War, before

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Hannibal

† PHORMIO.

Hannibal being ask'd if he approv'd his Lectures, Answer'd, Se multos vidisse senes stultos, sed nunquam magis delirum.

Hannibal, the Chief among Warriors. — I shall therefore immediately proceed to the Words of the Text, — *O pray for the Peace of Jerusalem, they shall prosper that love thee.*

Now the Word *Peace* is not to be understood of a meer Cessation from Arms, but being one of the greatest Blessings, that any Nation can enjoy, it is used by way of Eminence, to express all worldly Prosperity ; so that to pray for the Peace of a Nation, is the same as to pray for its Felicity. I shall therefore in the following Discourse

FIRST Shew some Reasons why we ought to pray for the Prosperity of our Country.

AND SECONDLY, in order to obtain this Prosperity, I shall mention some Particulars for which we ought to pray.

FIRST then I am to shew some Reasons why we ought to pray for the Peace of our Country.

Now a bad Man he must be, who performs not this Duty: for who but a bad Man can be insensible of the Blessings we enjoy under our mild and easy Government? If we consider our Religion, has any Nation under the Sun more reason to pray for its Preservation? We can say, with *Moses*, Deut. 4. 7. *There is no Nation so great who hath God so nigh unto them, as the Lord our God is to us in all things.* Religion
is

is the one thing needful, and we have the Happiness to be Members of a Church, which serves God in the Beauty of Holiness. The holy Scriptures are the Guide by which she walks: her Foundation is laid upon the sure Word of God, who cannot err, or deceive, and not on the vain decisions of fallible Men, ever subject to Error: We know what Church vainly boasts of Infallibility, but how fully are her Pretensions confuted by her Doctrines? How is the great Duty of Prayer misapply'd by the Members of it? They worship Lords many, and offer up Supplications to Angels their fellow Creatures, and fellow Servants; of a nobler Order indeed, but still their fellow Creatures, and fellow Servants: thus they worship God amiss, by a mistaken Devotion; for the very Angels dare not receive such unhallow'd Incense: How solemnly has an Angel forbid it in the Revelations? * *See thou do it not — I am thy fellow Servant, worship thou God!* Nay, they stop not here: they pray to departed Men, and departed Women, bow down before Sticks and Stones, before Bits of Wood, and Bones of dead Men, and worship a Piece of Bread, as their real Saviour: Were this Church free from all other Error, but this of Transubstantiation, yet this alone would be sufficient to convict her of a most absurd Idolatry: for we are to remember, that Christ was alive in the Body when he ordain'd the holy Sacrament; so that if they eat his Body at all, they

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must.

must eat him yet alive! To mention this Absurdity, is to refute it effectually. Besides, as Christ was yet in the Body, how could the Bread which he held in his Hand, be changed into his Body? Could it be in his Hand, and yet at the same Instant stand out of his Hand, visibly before his Disciples? Bodies cannot at one time fill two different Places, this is an Impossibility! but this Impossibility, must cease to be an Impossibility, before Transubstantiation can be true. Nay, according to this Doctrine, Christ must be eaten, and uneaten, be alive and dead at the same time: for if the Apostles really eat him, he must be dead, and yet they beheld him standing before them alive and uneaten! What Absurdities are these? Besides, if we consult our Senses, they all adjudge the Sacramental Bread to be real Bread: The Touch, the Taste, the Smell, the Eye, all pronounce it to be real Bread: Now can the good and gracious God, the Fountain of all Truth, give us Guides only to deceive us, and then punish us everlastingly for being deceiv'd? Far be it from the Judge of the whole Earth, to deal with his Creatures thus unrighteously! But we have not so learn'd Christ and his Gospel; we do not bend our Knees to a Piece of Bread, nor transform our Redeemer, the Lord that sav'd us, into a Wafer, worshiping the Work of our own Hands, for the Lord of Glory! We serve God in Spirit and in Truth, not under such gross Representations, as a Morsel of Bread for our God!

Neither

NEITHER is this all, the Professors of this Doctrine enjoin it under Pain of Extirpation, and not to believe, what we cannot believe, is Death, nay Death is not sufficient, his Death in its utmost Terrors. Instead of Instructing Men in Meekness, like *1st Gideon in Succoth*, They Teach Men with Thorns and Briars, and Convert them By Torments and Inquisitions; Can this be the Doctrine of the meek and merciful Jesus? True Christianity teaches a milder Dememeanor, *† To make the Lamb and the Wolf lie down together, that there may be no more destroying or devouring in the holy Mountain of God*; or in other Words, it banishes all Cruelty from all Societies: Had these Persons the Power of calling down Fire from Heaven, how would they consume their Adversaries? but since Flames will not descend from Heaven for such unrighteous Purposes, they supply the want of that Power, by Fires that are at their Disposal, and burn up their Enemies on every Side: — But does Religion teach Men to be Savages? no, the true Christian is no Man's Enemy: and accordingly our Church abhors all Persecution: She uses no Force to bring over those who are so unfortunate as to differ from her, but that of Reason; She knows that the Terrors of the World are improper Instruments of Conviction: Such dreadful Arguments may affright, but not convince; may destroy, but not reform: How indeed is it possible they should have any

Judges Chap. vii. Verse 16. See *Filles*.

† Isaiah xi. Verses 6. & 9.

any good Influence? Who can listen to a Man as a Friend, who brings upon him compleat Misery? and can find no way to express his great tenderness and affection to his Soul, but by grievously tormenting his Body? Is this the way to gain Souls? Is it not the readiest Method to raise an Abhorrence of Religion, as an establish'd Cruelty, or at most, to drive Men into a feign'd Compliance, and wicked Hypocrisy.

I have taken the Liberty to enlarge a little upon this Topick, the Emislaries of *Rome* having been of late very busy, and our Superiours having warn'd us to be vigilant against these Deceivers, who creep into Houses, compassing Sea and Land to gain Proselytes, and sowing the Tares of Division and Disaffection wherever they find a proper Soil: This makes the Subject not unsuitable to the Duties of this Day: for to raise Division and Disaffection against our Excellent Government, and talk of Subjection to a foreign and Papal Power, is as *Job* expresses it, Chap. 31. Verse 11: *an heinous Crime, and an Iniquity to be punish'd by the Judges.*

We have now seen what Reason we have to pray for our *Jerusalem*, with respect to our Religious Rights; let us next consider what further Reason we have to pray for it with regard to our Civil Administration. ———. Now here again we may say of our Laws, what *Moses* affirm'd concerning the Excellence of

(II)

of those of Israel, Deut. 4. 6. *They shew our Wisdom and Understanding in the Sight of the Nations which bear of our Statutes, and they must confess, surely this great Nation is wise and understanding.*

THE Reins of Government ought to be held by a steady but gentle Hand: Violence is not to be called in, but in Cases of Necessity: then the Magistrate knows how to be a terror to the evil doer, and bears not the Sword in vain. When God Almighty publish'd his Laws to the Children of Israel, he was pleased to cloath himself with some Terrors; he gave them a Sanction by the Solemnity of Lightnings and Thundrings, which had their Effect upon the Hearts of the People; they were terrify'd into Obedience, and under their Apprehensions cry'd out to *Moses, Speak, and we will bear!* Such is the Conduct of wise and good Magistrates; tho' they had rather be a Praise to the Good, they must be a Terror to the Incurable: this indeed is the least amiable, tho' a most useful Branch of their Office: for I doubt not but the Mercy of the humane and benevolent Magistrate, grieves for the Offender whom his Justice afflicts or destroys: but Severities there must be, to prevent the inundation of Crimes which Impunity would occasion: Thus our Laws, both Ecclesiastical and Civil, have an happy Mixture of Severity and Mercy: Our Ecclesiastical Laws are disarm'd of their sanguinary Powers: they know no burnings for what is mis-called the Cause of Religion: those holy Fires are long

long ago extinguish'd, and may they never be kindled more: they admit of no Inquisitions, like those of other Countries, where Men are ingenious in the Invention of Engines to torment their fellow Creatures. — And as for our National Laws, they are not, like those of *Draco*, wrote in Blood: they allow no Racks and Wheels to distort and disgrace human Nature, but in the severest Punishments, remember they are Men whom they punish: Such are the Laws under which we live: they resemble the People whom they govern, terrible indeed, yet full of Mercy! They are vigorous and steady, yet just and impartial: like the Almighty Law-giver, they are no respectors of Persons: Are any of the Subjects aggriev'd? the Courts are open, they may implead one another, and Redress is at hand: The Ear of Justice is no more deaf to the Complaint of the lowest, than to that of the highest: from this Fountain the lowly Hyssop under the Wall, as well as the proudest Cedar upon the Mountain, draw equal Refreshment; The Powerful, are secur'd in their Possessions from the Invasions of Inferiours by the Terror of the Laws; and Inferiours are defended by the Justice of the same Laws, from Wrongs and Oppressions, which are too often the Crimes, and Dishonour of the Great, and the Powerful. — But it is needless to use Arguments to prove the Excellence of our Laws; by the best way of Conviction, by happy Experience, we feel it from Day to Day: we will rather congratulate our Country, and say with the Psalmist, with regard to our Civil Institution,

Happy

Happy are the People who are in such a Condition!
 And with regard to our Religious Establishment,
Blessed are they, who like us, have the Lord for
their God!

I proceed now **SECONDLY**, to mention some Particu-
 lars, for which we ought to pray, in order to obtain
 the Peace of our *Jerusalem*.

To this End, it ought to be our Pray'r to live un-
 der a Wise and Peaceable King: The Minds of Men
 are apt to be dazzled with false Images of Glory:
 they read with Pleasure the Stories of mighty Con-
 querors, who absurdly ramble to and fro in the Earth,
 seeking whom they may devour; disturbing the Tran-
 quility of Nations, and murdering all those who
 presume to defend their Liberties, and are unwilling
 to be Slaves: but in reality, God in his Anger sends
 such Kings: they are the Instruments of his Venge-
 ance: and yet the Folly of the World miscalls them
 Great, Honourable, Heroes: and Earthly Gods!
 But is it a Glory to be known to the World, only by
 Slaughter and Oppression? Is it a Glory to make
 Millions miserable, and to be the Pests and Terrors of
 the Earth only for a Name, applauded indeed by the
 Rask and the Vain, but detested by the Peaceful and
 Wise? If this be Glory, let us be content to be
 obscured: How far more preferable is the King who
 chooses to be rather amiable, than dreadful: to be a
 Blessing to the World, to cause Virtue to be held in
 Honour, to be the Father of his People, and scatter
 Happiness

Happiness as diffusive as his Power? Excellent to this Purpose was the Expression of a * famous General in ancient Days, as he lay upon his Death-bed, a time when all Men are most sincere; His Friends were highly extolling his brave Exploits, and the mighty Battles he had won: he with a noble Contempt of that destructive Glory, immediately reply'd, ——— You forget the most glorious Circumstance of my whole Life, namely, that *I have never caused one single Citizen to put on Mourning!* How illustriously did this amiable Prince close his Day of Life in true Glory? and how far better than all those mighty, and splendid Invaders, who fond of Fame, dishonour the very name of it, by seeking it, where it ought not to be found, in Blood and Destruction? for what are these restless and ambitious Conquerors, but like Hurricanes, that leave Horror and Devastation wherever they reach? We read in the holy † Scriptures, that God caused to pass before *Elijah*, a great and strong Wind, that rent the Mountains, and break the Rocks: he sent also a devouring Fire, and a mighty Earthquake, but God was not in all these Scenes of Horrors; but a still Voice succeeded, and God was there: And such are his Dealings generally in his Government of the World; he sometimes, 'tis true, lets loose the Sons of Violence, who shake the Earth, tear down our strong Holds, and let Fire to our Habitations; but he seldom goes along with such Destroyers, or goes along with them only

*in blessing of our Virtue since the World erst of gain'd its
honour to be the Father of his People and posterity*

PERICLES.

† 1 Kings, Chap. xix. Verses 11. 12. 13.

in the Day of Vengeance, to punish a Guilty Nation: but in his Mercy he sends forth the *still Voice* of Peace and Tranquillity: then he amiably appears to his Creatures, under the milder Attribute of his Protecting Goodness: Thus Princes, who are the Vicegerents of God, should imitate him in his Goodness: should consider that they are not exalted to their high Stations to feed their Vanity, but for the nobler Design of conferring Happiness upon their fellow Creatures: Pomp and Grandure may shew them to be Rich, but Virtue only, truly Great: Should a Prince who makes War for his Glory, stand upon the Field of Battle, after what he misnames a most noble Victory, should he, I say, stand amongst the Horrors of the Dead, and the Groans of the Dying, would it not shock him, at least ought it not to shock him, to behold such dreadful Trophies of it? Flattery may call this great and triumphant, but sound reason will give it the juster Title, and name it inhuman and brutal. Let us see what Notion the wiser Heathens had of a King: It is not, saith *Plato*, in his †† *Minos*, for himself that he is made a King, but only for the Benefit of his People: he owes them his whole Time, Care, and Affection: he has an absolute Pow'r to do Good, none to do Evil: the Laws trust the People in his Hands, as the most Sacred Pledge, that he shall be their common Father: And happy are the People who have such a King! I need not name the People who are thus happy;

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this

this, Justice and Gratitude will dictate to every honest *Briton*.

BUT when I say it is our Duty to pray that we may live under a Peaceable King, I am not an Advocate for Cowardice; that would be dishonourable in a Nation always brave; I only wish the Sword may never be unsheath'd, but in the Cause of Justice: unless the Hand of Justice draws it, the bravest Warrior is the worst, as he scatters abroad by his undauntedness the wider Destruction: The Leaders of *Israel* always apply'd to God for his Approbation, before they drew forth their Armies; and every Prince ought still to consult God, and his own Conscience, whether he ought to march forth to Battle: and tho' God does not now return an Answer by an audible Voice, yet generally and eventually he manifests his Approbation, by going along with the Arms of the Upright, and giving Success to the Sword of Justice and Piety.

BUT as we are to pray for the KING, so also are we to pray for those whom he puts into Authority: they bear, as it were, the Image of the King; and we ought to reverence him, in their Persons: he who dishonours those whom he puts into Authority, secretly dishonours the King himself, and suggests that the Prince is either weak in not discovering their Faults, or wicked in not redressing them; In Private Life, we should be cautious of robbing any Person of the Esteem of the World: Wounds given to the Reputation,

putation, tho' possibly they may be heal'd through a length of Time, yet always leave a Scar behind them: What a Piece of Injustice then is it, to attain the good Name of those for whom we ought to pray? and to rob them of what brave Men hold as dear as their Lives, I mean, their Honour, by vain Surmises, and groundless Censures? Envy ever weighs the Merits of other Men in a very partial Scale; and we should take care, lest while we censure others, we are not uncharitable ourselves, and so condemn a Man, whom perhaps God Almighty approves.

THUS it is not sufficient, not to revile Dignities; 'tis not sufficient, not to repine and murmur under our Governors, but we must actually make our Supplications for them to the Throne of Heaven: by this way, it is in the Power of every private good Man to oblige a King: the Great may lead out Armies to Victory, may regulate Nations, and give just and wholesome Laws to Communities and Kingdoms, and these may be Public Blessings: but a good Man on his Knees in the Closet, may be as useful as a General at the Head of an Army, by deriving a Blessing by his Prayers upon a Nation, and the uplifted Hands of a *Moses* may give Success to the Sword of a *Joshua*: the Good Man is the true Patriot; he defends his Country, not by Noise and Clamour, but by Piety and Prayer: In short, he that does no more than only not murmur at his Governors, at best is only not unfaithful, nay, not actually to pray for those in Authority, is one Degree of Disloyalty: for are none disloyal but those

those who actually draw the Sword? It must be allow'd, that Men may by Fiction and Calumny sound the Trumpet to Sedition, and may be Traitors in Heart, tho' not in Action.

TRUE it is, and 'tis a Truth to be lamented, that God for our Sins, permits a Spirit of Discord and Disunion to go thro' our Land: Yet what is it, we can ask as Subjects, as Englishmen, or as Christians, that we do not already enjoy? as Subjects, we have our Properties, as Englishmen, our Laws and Liberties, and as Christians, our most holy Religion! One thing indeed we want, — a Spirit of Gratitude and Quietness, to make us sensible of these invaluable Blessings: And indeed one would hope, that while the Weapons of War cease from Abroad, and while at home Peace flourishes in all our Borders, Men might be content to sit down under their own Vines, and under their own Fig-trees, and drink the Waters of their own Cisterns in quiet! but we chuse to gratify our Enemies by our Discontents, and conspire with them to our own undoing! yet what a Madness is it, to raise a Storm, in which we ourselves are sure to be toss'd, if not entirely Shipwreck'd? none but our Enemies could behold such a Scene with Pleasure; or none but those, who like the Lame and Impotent at the Pool of *Bethesda*, wait for the troubling of the Waters, that they may first step in, and reap a private Advantage from the public Commotions: Let us now at last grow wiser, and if our present Happiness cannot persuade us to live peaceably under Government,

Government, let the Reflection upon the Miseries that flow from Dissention, terrify us into Unity ; and since * *our Garners are full and plenteous, let there be no complaining in our Streets !* I am not exhorting you to meet Armies in array, to suffer tedious marching thro' Dangers and Difficulties, or to advance against the Swords of vindictive Enemies for the Cause of your Country : We are at Peace with all, excepting alas ! with ourselves ! I am only persuading you to the easy Duty of Praying for our *Sion* ; I am only persuading you to consent to be happy ! Nothing is wanting but your own Concurrence : your King, your Laws, your Religion, conspire to make you the Joy or Envy, the Support or Terror, of the whole Earth ; and since this is the blessed Condition of our *Jerusalem*, let us all pray, and act for the Peace of it, and may all they prosper who love it ! — and let all the People say *Amen.*

* Psalm cxxxiv. Verse 13. See also *Lac.*

F I N I S.



Government, let the Reflection upon the Militia
that flow from Disaffection, turn in into Unity; and
since our Government is full of wisdom, let it be
as no complaining in our Country, but let it be
you to meet Affairs in a way to fulfil the
wishes of the Nation, and to advance
against the Swords of vindictive Enemies for the
Cause of your Country: We are at Peace with all
excepting what with ourselves! I am only persuading
you to the early Duty of Paying the tax, and
am only persuading you to content to be happy!
Nothing is wanting but your own Consent: your
King, your Laws, your Religion, conspire to make
you the Joy of every the Support and Terror of
the whole Earth; and since this is the blessed Con-
dition of our Yoke, let us all pray, and act for
the Peace of it, and may all they prosper who love
it! — and let all the People say Amen.

Printed by J. Smith, in the Strand.

F I N I S



